AN ELOQUENT DISCOURSE ENTITLED, "JONAH'S SEA EXPERIENCES."

Ihe Rev. Dr. John R. Mackay Shows How Human Effort and Human Influence Wither Quickly Under Sarcasm Jonah Has Suffered in This Way.

GLENS FALLS, N. Y. - The Rev. Dr. John R. MacKay, pastor of the First Presbyterian Church here, preached Sunday morning on "The Significance of Jonah's Sea Experience." The text was from Jonah i:12. Dr. MacKay said: One of the surest ways to ruin any cause

is to be able successfully to heap ridicule upon it. Make it ridiculous and you have ruined it. As soon as it becomes the butt of common talk and the standing joke for the funny column of the newspaper its power is gone, its influence sealed. And so soon as an individual becomes the centre of a community's jokes and sneers his in-fluence is gone. Human effort and influence wither more quickly under sarcasm and ridicule than in any other way. In this way many a good cause and many a good person has suffered at the hands of persons who have never seriously tried to understand the cause or the person. In this way many a great human neart has been placed upon its Calvary and made to breed and suffer the keenest agony. In this way many a noble, sincere, sensitive soul is going through its Gethsemane or is being nailed to its cross on this very Sabbath

This is how I believe the work and life of Jonah have suffered. Unthinkingly, unfeelingly, sarcastically, people have associated Jonah with a whale, and a joke being the easiest and cheapest way of show-ing wisdom they have exhausted all their

Wisdom there. We cannot keep too often reminding ourselves that we shall continue to miss the true meaning of the Bible and most of its great teaching unless we remember that every incident mentioned in the Old Testament gives not only the story of some person, with all the local coloring surrounding him as a man and an individual, but also and more important, that there is a great world truth to be revealed, and this individual, with his local coloring, has been chosen as the medium through which to reveal and teach that truth. And, therefore, the great Bible difficulties, with so many, have arisen because they have been satisfied to centre all their thought and interest on the individual and his local details, and in this way have missed the great truth intended to be taught-a truth so great that were it grasped it would then become a key by which to open up and understand the incident it-

This is how Jonah has suffered at our hands. And our task is now in a few words to take another look at Jonah-to try and see him in the light of the great truth intended to be taught and see if thereby we can the better understand the

Bethink yourselves back into the earlier

stages and gradual growth of the human race. To them as to us there came prob-lems to be solved. We have the benefit of their efforts and can profit by them in our problems. But the further back we go the less and less did they have to help them solve their problems. Yet they felt the full force of each one and nad to make an effort of some sort to solve it. The problem was not always the same. Sometimes it was social, sometimes it was physical, sometimes it was national, sometimes it was intellectual. sometimes it was moral. If it took a religious phase it was either national or moral or intellectual. Men felt the presence of God impinging upon them. have forced themselves to certain conceptions about Him. Then they found that certain of their experiences did not agree with these conceptions of God. And there their difficulties arose. This is the meaning of the book of Jonah. Whoever wrote the book feit the difficulty of a great intellectual and national problem. This led him to take the story of the Prophet Jonah, that, having thrown it into a parabolic form, he might the better through it explain to the people what he thought was God's own solution of this particular problem.

What, then, was that difficulty, that problem? The people of Israel believed that the love and sympathy of God were confined to themselves. His care, His favor. His blessings were for them and them alone. God was their God and all the rest of the world was outside. There was but one human family that had a divine relationship, and that was Jewish. Quite true, there were other nations, and they had to live, but they had to live without God. He did not belong to them, they had no claim upon Him. That was the real traditional Jewish feeling.

But a few people were growing up who had a newer and truer conception of God. and a broader outlook upon man. One of them felt he would like to relieve this narrow, limited, wrong conception of Goa. This led him to write the book, and in doing so he took Jonah as the representative of the old narrow Jewish idea, and showed how Jonali's ideas became broadened, and thus taught the broad, full love of God for all men-taught not only the elemency of God, but also that He loves all men. There, then, is the national prob-lerr, to teach that God is God of all men and loves them; and the intellectual problem, to teach the Jewish people and all other people that God is everywhere. Let us see, then, how this double sided problem was solved and satisfactorily illustrated in Jonah's experiences that God is everywhere and that God loves all men.

Jonah did not believe this. God was not

everywhere as Jehovah. This Jonah had been taught and this he believed. This was the very atmosphere in which he lived and neved and had his being. This was his babyhood's lisping, his boyhood's teaching and his manheed's patriotism. But one day there broke into his mind a new thought: "Why should not God care for the neeple in that other city just as well as He does for the people in this city? Why should derusalem be any more favored than Nineveh? The people are not Jews, but why should God not care for them just as well as if they were Jews? Why should there not be a brotherhood of mankind stronger than all the limits of rational and family prejudice? Why not?" That thought came to Jonah like a voice which seemed to say to him. "Then, Jonah, why don't you go and tell them about Why don't you go and tell them they may have God's favor as well as other This thought so burned itself into Jonah's mind and heart that he felt it must be God's will also to bless other peon'e beside Jews. But Jonah being a dyed-in-the-wool Jew could not tolerate that. He therefore said. Now, if I get out of the country for a while this thought will leave me, for God is not everywhere to press it upon me as He is in Israel." He did not care very much where he went if only he could get away from that voice. The voice troubled him. He felt that voice was calling him to do something he was sure was right, but he did not wish to do it. This is the sphere in which we so often are Jonahs. That voice we have always heard, and like Jonah we have tried to stifle it. Yea, we get just as angry with God and our friends when they dare to heen suggesting it to us; we do not want to heer about the right when we don't want to do it. Jonah, therefore, fied. He did not care where. That ship going to Tarshish was opportune. It made him decide that the safest place for him would be at sea. God was never known to have spoken to a Jew on the sea. And so now Jonah feet he would be safe from God and that voice. That is why he so rapidly and

peacefully got asleep.

Now that is just why a storm was neces-

A SERMON FOR SUNDAY sery. Jonah had to learn, and through him all men had to learn, that God is present as much on sea as upon land-on an ocean greyhound as on a Tarshish merchantman. And Jonah learned it. And Jonah accepted it. At once he admitted, 'I have done wrong, cast me into the sea.' And the storm ceased. The lesson had been learned, and through Jonah the Israelites learned that God is everywhere. and no man can get away from Him. That a fish should pick him up and cast him ashore is a mere incident of the parable. It is simply that part of the story which teaches that if a man repents God will receive him and care for him and give him another chance. It is the divine exposi-tion of man's "other chance"—a chance to redeem his past and go forward to do God's will-go forward to accomplish the particular form of service for which his ife has been endowed and prepared.

To have learned that God is everywhere was also to learn that since God is God there can be no limit to His divine lovethat God has love and blessing for all people and every person. So that in Jonah being cast into the sea, it was not a punishment, but one method of a fuller revelation of the care and love of God for those who became willing to obey Him. Our sorrow is not a punishment, but a method for a higher and fuller revelation of God's love and blessing. There is often a little tinge of atheism in our thought about Christian trouble or sorrow. It does not seem right to speak of any Christian sorrow as something allowed of God and overruled to a higher purpose. All Christian sorrow, as well as all Christian experiences are but different methods of God's own through which He gives higher and fuller revela-tions of His love and blessing, and devel-ops His people to better fitness for service. And this is what Jonah learned, and having learned it he went at once to that city of Nineveh and delivered the message God had given him to deliver. He tells the Ninevites all he knows about the love of God. He tells them also all about the pure and righteous demands of God, and that if they persist in living their awful lives of selfishness and sin destruction must come to them as it must come to all men who

persist in sinning. The city did repent and God did bless the people. And in this way Jonah learned that the very blessings he had himself re-ceived and his people had received were not for themselves alone, but also for others-Nineveh and every other Nineveh that needed the knowledge of the love and righteousness of God. It is this that makes this parable of Jonah so like the parables of Jesus-illustrations of the love of God and of what God expects from those who

already have been blessed. And this second thought was just as vividly taught as the first one. After preaching for about five weeks in Nineveh, Jonah thought God was showing too much favor to this city. He was granting it too many blessings. This he regarded as a very painful reflection upon Jewish traditions, and this he resented. At the close of a day's preaching he went out into the country to think it all out and have a real satisfactory grumble about it all by himself. He sat down near to a large, big leaved gourd whose refreshing shade, as the sun moved around, kept its burning rays from harming him. Next morning he went back to the same place, but the gourd had withered during the night. Jonah got angry and in his indignation pitied the gourd thus destroyed so soon. But as he cooled off and his reason and his heart again as serted themselves, that voice seemed again to speak within him, "Jonah, what a foolish, unreasonable creature you are! Here you pity this gourd, and yet you find fault with and upbraid God because He has shown His pitying love and blessing to-ward these people of Nineveh—are not sin-ful, sorrowing human beings of more value than a gourd?" That was enough for Jo-nah. He was satisfied God did care for the people of Nineveh and that it was people of Nineveh, Godlike to do so; yea, and what was more important, that His love and blessing were to be made known to them through the people already blessed. That is the teaching of the book of Jonah; that is the les son Jonah learned, that he must offer God missionary service as well as worship, that he must offer God service as well as love, that to carry the message of God's love to his fellow men is to worship God.

Do you know, I think that is what God

still asks? And yet, and yet, I sometimes think we rebel against the thought of it quite as much as Jonah did. That is why I have been led to bring this study of Jonah this morning. If we are not going to heip the people of our Ninevch, who is going to do it? Like Jonah, we spend enough upon ourselves; we do not deny ourselves a single thing we set our hearts upon-social parties, theatres, entertainment, home comforts, bodily comforts, travel by land and sea. And these have all their own place-out we must not forget the people in Nineveh. In addition to our own care for ourselves and our worship, we have one other responsibility-the peo pie in Ninevch. For them I speak this morning. We may take to sea as Jonah did, but it is not a very profitable business. Much better respond to the Lord True, we do not say with Jonah gladly. True, we do not say with Jonah that God is not everywhere, or that His love is not for every creature—that is the very essence of our creed, but we may say with Jonah, Let some one else help Nine weh, I don't want to do it; if Nineveh can't take care of itself and some one must help them, let some one else do so. This is not what we are going to say to-day. We are going to say, rather, tell us where our Nineveh is, tell us how we can best help at this particular time and we will do it! My answer is, this home mission offering is our Nmeven.

Why should we? Because it is Godlike. God Hirself is our supreme example. Because it is good for us to give-we feel our brotherhood better and the joy of giving becomes ours. Eecause new American communities need our help to fill them with hope, and by church privileges inspire them with those same God-given principles and truths that have made New England and New York, that have made ourselves and given us our prosperous environment. For God's sake, for our own sake, for America's sake, this is our opportunity. We want these people to know the same God we know and to speak to Him as confidently as we do and call Him "Father." When these people come together on Sun-days we want them to be able to say with us "Our rather." When they gather their little, white-robed children around them at the even hour, we want them, children and parents together, to say "Our Father." When they come to lay any of these little ones out on the hillside and place upon the marker the words "Our Darling," we want them also confidingly to say, "My Father."
And when they themselves come to the edge of the deep waters and wonder what ferryboat is to bear them across their Jor-dan we want them trustfully, lovingly, to be able to put their hands outward and upward and say, "My Father." That is out Nineveh. Will you help? Help us unto

"I'll Not Forget to Keep You."

She was only a poor, sick, old woman, but a royal soul dwelt within her homely The ceaconess found her, after climbing a long, dark stairway, in a poor little room, dark, but neat and clean. On a tiny table lay an open Bible, and opposite the bed hung a picture of the Good

Sherherd. "Ay, my dear lady." she said, when the deaconess speke of the picture, "many a time I lie here all alone looking at Him and at the little lamb He carries so tenderly, and sometimes He seems to look at me so kindly that I can almost hear Him saying, "I'll not forget to keep you."
The deaconess went away feeling ctronger "I'll not forget to keep you." for the simple expression of faith.

True greatness lies not in never falling, but in rising every time we fall.

Where Ships' Sails Sing.

Some curious facts have been noted with regard to the sound conducting qualities of ships' sails. When rendered concave by a gentle breeze the widespread sails of a ship are said to be excellent conductors of sound. A ship was once sailing along the coast of Brazil, far out of sight of land. Suddenly several of the crew, while walking along the deck, noticed that when passing and repassing a certain spot they always heard with great distinctness the sound of bells chiming sweet music, as though being rung but a short distance away.

Dumbfounded by this phenomenon, they quickly communicated the discovery to their shipmates, but none of them were able to solve the enigma as to the origin of these seemingly mysterious sounds which came to them aeross the water.

Months afterwards, upon returning to Brazil, the crew determined to satisfy their curioarty. Accordingly they mentioned the circumstance to their friends, and were informed that at the time when the sounds were heard the bells in the Cathedral of San Salvador, on the coast, had been ringing to celebrate a feast held in honor of one of the saints.

Their sound, wonderful to relate, favored by a gentle, steady breeze, had traveled a distance of upwards of one hundred mlies over the smooth water, and had been brought to a focus by the sails at the particular locality in which the sweet sounds were first heard.

This is but one of several instances of a similar kind, trustworthy authorities claiming that this same music is often heard under somewhat identical circumstances, and especially in a moisture laden atmosphere.

SURE TO BE DISAGREEABLE. "Hello, Gudger; I've been looking for you a week. Couldn't find you high or low. Met a friend of yours the other day. He's been talking about you and I felt it my duty to tell you what he said."

"Ah! Well, I don't care to hear what he said. I know it was something disagreeable."

"How do you know that?" "Because you are so anxious to tell Good morning."-New York

SURE ENOU 4.

"People nowadays," said the gold house cat, "don't know how to raise colldren. They det the youngsters have their own way too much."

"That's right," replied the old brood-hen. "Now look at these chicks of mine. They wouldn't have smounted to anything if fav hadn't been sat upon."-Philadelphia Press.

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Lots of prople come to grici by meeting trouble half way.

How to Clean Luces.

To elect delicate laces, tales a large g'ass corner with old cotton and spread the lace earefully on it. Set the bottle in warm Ivory seem ends and leave for an hour. If stains ere difficult to remove, place in the sun and and ther will disancear. Rinse by dipping the bottle in clear water. ELEANOR R. PABKER.

bout the time love lets up on a man rheumatism takes a fall out of him.

Ladies Can Wear Shoes One size smaller after using Allen's Poot-Ease, a nowder. It makes tight or new shoes easy. Cures swollen, hot, sweating, aching leet, ingrowing nails, corns and bunions, At all druggists and shoe stores, 25c. Don't accent any substitute. Trial package FREE by mail. Address. Allen S. Olmsted, LeRoy, N.Y.

After a man has been married about so long he becomes acclimated.

Looms Large.

Worried by the frequent appearance of typographical errors in his newspaper, a Kansas editor says that a typographical error is a hard thing to find in a proof, but in the printed and completed paper it looms up like a fat lady in a group of vegetarians.

Beware of Cintments For Catarrh That

Contain Mercury. es mercary will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F.

Cheney & Co. Testimonials free. Sold by Druggists: price, 75c, per bottle. Take Hall's Family Pills for constipation.

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Usually when two women quarrel they

are both in the wrong. I'. H. GREEN'S SONS, of Atlanta, Ga., are the only successful Dropsy Specialists in the world. See their liberal offer in advertisen.ent in another column of this paper.

A lot of misery comes to the man who sits down and waiss.

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are and marries it. Piso's Cure is the best medicine we ever used or all affections of throat and lungs.—Wn. O. ENDSLEY, Vanburen, 1nd., Feb. 10, 1900.

No woman is always right and no woman's husband is always wrong.

"I Have Every Reason to Praise Pe-ru-na," WRITES MRS. KANE, OF CHICAGO.



health. I have also used it for a catarrhal difficulty of long stand-

time, so I have every reason to praise Peruna."---Mrs. K. hane.

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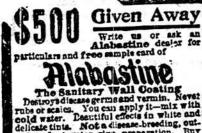
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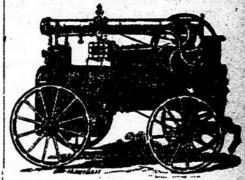
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